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A TALK
ABOUT
THE WAYS, THE WORKS,
THE WANTS
OF
BRITISH COLUMBIA;

BY
VEN. CHARLES T. WOODS, M.A.,

(Archdeacon of Columbia),

IN
HOPE HALL, LIVERPOOL,

ON
WEDNESDAY, MAY 7, 1873.

Subscriptions and Donations in aid of the British Columbia Mission will be received by CHARLES GROVES, Esq., 4, Water Street, Liverpool; and by R. C. JANION, Northern Assurance Chambers, Tithebarn Street, Liverpool, Treasurer to the Mission.

LIVERPOOL:

PRINTED AT THE COURIER STEAM PRINTING WORKS, 44, CANAL STREET.

1873.

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PREFACE.

Conscious of many defects, omissions, and shortcomings, I yet commit these pages to the printer at the urgent request of friends, who believe their publication will further the object I have so much at heart—the obtaining men and means to sustain and extend the work of the British Columbia Mission.

C. T. W.

BRITISH COLUMBIA.

HAVING been for the last twelve years in the Province and Diocese of British Columbia, I can quite feel that a man of any powers of observation ought to have gathered in those twelve years something worth coming home to speak to his friends about, and my object to-night is in the simplest and plainest possible way, hardly even deserving the name of a lecture, but rather, perhaps, a "talk," to tell you something of my experience during those past twelve years with regard to THE WAYS, and THE WORKS, and THE WANTS of that distant Diocese. I shall speak to you about THE WAYS, in order that you may have some idea of our manner of life; I shall speak to you about THE WORKS in order that you may have some idea of the people that are there, and the occupations in which they find employment; and having thus prepared you to understand our manner of life, and the people amongst whom we mix, I shall speak to you of OUR WANTS from a purely Church point of view, and ask your help and sympathy for our church work amongst those people with whom we are engaged. First let me remind you that British Columbia, which lies away on the western slopes of the rocky mountains extending down to the Pacific Ocean, was, in 1871, made an integral part of the great Dominion of Canada. Canada has gathered British North America into one great Dominion, and when she came to British Columbia to ask if we should not join the Dominion, we fairly answered, "it is to your advantage that we should, and unless we do so you will not have the Pacific seaboard. Therefore what will you give us if we join the Confederation." I need not say much about what she offered us—very liberal terms and advantages—both political and financial. But in addition to this she offered to enter into an arrangement to construct at once a railway, which should extend from the Atlantic to the Pacific Ocean, and this is one of those facts connected with British Columbia

which ought to give it at this very time a special interest. If that railway be commenced according to the terms of the confederation, before next July, it will open up some of the most wonderful agricultural lands to be found in the world, not only on the eastern side of the Rocky Mountains through the territory of the Saskatchewan river, but will open up land as fertile, though not found in as great extent on the western side of the Rocky Mountains within the limits of British Columbia. With regard to our ways, these ways are very materially affected by the sparseness of our population, and consequent extreme cost of labour. The most ordinary labouring man I might call in to dig my garden, or cut my firewood, or do any of these ordinary works that one finds necessary, would receive from 6s. to 8s. a day, while if he professed to be anything of a skilled labourer, perhaps dressing the ground for setting in drills of onions, carrots, parsnips, he would call himself a gardener, and get from 10s. to 12s. a day. Domestic servants receive £6 a month, or £72 a year, and if we add £28 for their keep, a domestic would cost a man fully £100. Inasmuch as I have only £400 a year as arch-deacon and rector of a large parish, I could not possibly afford to pay £100, or 25 per cent. of my income, simply for a servant. The result is we do every day our own household work. If I were the only person there who had to do it I might feel it a burden, but seeing that none of us have any servants, that we all black our own boots, cook our own dinners, and do all the domestic service that you are familiar with at home, we don't feel it the burden that we might otherwise think it. The rule is so general, and the exceptions so few, that we soon fall naturally and easily into such a state of things, and, I really believe, soon learn to enjoy the independence. I should be very sorry indeed that any of you should think I was coming home as a missionary, asking you to take pity on us as though we felt these burdens. We feel this, that it has a wonderful effect in bringing into closer intimacy the various grades of society. We cannot speak of poor and rich, because there are no poor; at least there need be no poor, for if a man is industrious he can get 6s., 8s., or 10s. a day, and need not spend it all to secure a comfortable living, therefore he is not a poor man. We all know each other better than you can know each other in such a high state of civilisation as I find now in England, and we learn thus to value each other, not at what we have, but just at what we are worth, and we are drawn together in wonderful sympathy. This will give some idea of what the manner of life in the colony is. Few persons, I hardly know half a dozen in the colony, have got any servants to do

their work. If I were to give you a picture of the ordinary daily work of my household, it would be a picture of the work of all the families in my position. My duty in the morning is to light my stove, fill the pots and kettles, and to have matters sufficiently advanced for breakfast. As soon as that is done I am free for the day to attend to my own special duties, and can go to my study or my garden for an hour or two before breakfast. By and by my children come down, one after another, and they advance matters towards breakfast until it is time for our daily morning prayer. My family, with it may be a few of my nearest neighbours, *alas that it should be so very few!* gather together in the little church of St. Mary's, Sapperton, and when we come back we find our breakfast ready, all having been prepared by my wife or my daughter. Each one does something towards getting breakfast ready. Then by ten o'clock I am out into my parish, and stop out till three, four, five, six, or seven o'clock, as the case may be, just as any ordinary clergyman may find his occupation at home. Passing away from our ways, I will speak to you about our works, and I should like to say before entering upon this subject, I am speaking about matters that are perfectly familiar to me. I have a picture before my mind, and I want to bring up various portions of that picture, that you may understand what the nature of our work in that colony is. If, therefore, I should use any expression, or speak in any way that may not be clear, I should be most pleased if, when I sit down, any one would ask any questions they should think fit. I have come here for the purpose of giving information. I therefore shall feel it a compliment, as it will mark your attention, if you wish to ask any question to elucidate anything I may say. Amongst our works I may include our gold mining, our lumber trade, our coal mining, our fisheries, and our farming. These are amongst the important works of British Columbia. Of course we have various trades and handicrafts of other kinds, but those are amongst the chief of our works. I can well imagine that some of you may be curious to know something of gold mining and gold washing. The discovery of gold on the benches of the Fraser, in 1858, first attracted the attention of the outer world to British Columbia, and in a short space of time 50,000 miners came into the country to search for gold. That word "*bench*" may not convey a clear idea to some, yet any one of you who are familiar with and can recall your earlier recollections of the course of a river, can understand how, in a long series of years, it bends a little from its course, sometimes wearing away the right bank, and leaving a corresponding part of its left

bank dry ; sometimes wearing away its left bank, and so leaving a corresponding part of its right bank dry. These parts thus left dry soon become covered with herbage, and possibly even with shrubs and trees, and we should call them "*benches*" in British Columbia. And in the course of such a river as the Fraser these "*benches*" often extend over many acres. For the Fraser is an immense river, considerably larger than the river Mersey, in Liverpool. It was found that in these banks or benches there was a deposit of gold which was obtained in this way, you would fill a pan about 18 inches in diameter with the soil from these benches, and then pouring water into the pan you wash away the coarser parts of the soil, and as gold is heavier than the soil it sinks to the bottom, and having thus washed it several times you eventually obtain tiny flakes of gold, small grains the size of a mustard seed, or of a grain of wheat. Doing that day by day, or hour by hour throughout the day, you are eventually able to gather in at the end of the day as much as £2 or £8, or even £10 worth of gold, if you happen to fall upon a rich deposit. The banks of the Fraser have been thus completely washed, and as you pass up and down it you will see where the earlier gold seekers have washed all the soil and left great boulders and stones. But is there, it may be asked, much gold obtained from these? There have been men who have obtained as much gold as ought to satisfy any reasonable man ; but I suppose no man ever yet obtained as much as satisfied him. The gold seekers very soon came to the conclusion that if the benches of the lower Fraser thus contained gold all they had to do was to go up and up the river till they reached the source from whence the gold was brought ; and so they have now reached the great gold fields of Cariboo, where gold is no longer obtained by the simple process of *washing*, but must be reached by the more costly and laborious process of *mining* in the strict sense of the term—sinking shafts and running tunnels, &c. Now, let me caution you from forming an idea that that would be a place to go to. When I tell you this—that every sovereign's worth of gold costs 80s. to get—there is nothing very tempting in that. You may ask why do persons go at all if it costs so much to get gold. Simply because each man hopes to be the person who will get the prize. This calculation can be arrived at—that, out of a thousand gold miners, three or four or five get as much gold as they care for ; perhaps the balance of the hundred will make good wages, from £2 to £6, £7, or £8 a-day ; but the remaining 900 will be utterly ruined. I could give you many illustrations of ruin coming upon the gold miner. I could tell you

of men—Englishmen of good position here at home, and of gentle nurture—who, coming out to British Columbia in hopes of doing great things in the gold fields of Cariboo, have been utterly disappointed, and so have sunk from one state of degradation to another, till ruined in pocket, disappointed in hope, shattered in health, ruined in all moral feeling, they have passed away from what they had hoped would have been a scene of triumph and success, and have ended a life of hardship and of disappointment by a death darkened by a sense of bitterest failure. I could tell you of my own knowledge of more than one such, who, hoping against hope that each “next year” would crown his efforts with success and fulfil his golden dream, has yet seen year by year pass by and no golden prize won. I could tell you of men who, disappointed thus, abstained from writing home to their friends till they had “made their pile” (i.e., till they had piled one dollar upon another, and grown rich), till at last hardship, and disappointment, and poverty and want had killed them; and their friends here in England, ignorant of their death, may even yet be looking for the return of the son, or the brother, or the friend who had gone out to win gold in British Columbia. You go through the streets and see a man spending his money freely, driving his handsome horses, and ready to stand “drinks all round,” and you are told that it is So-and-So, who is a partner in a claim which yields so many thousand ounces a-week. You see another man on the opposite side of the street, and you hardly know whether he is foolish or demented, or whether he is suffering from *delirium tremens*; you only know that he is wretched, and miserable, and broken down; and if you ask who is he? nobody knows. Yet they both came out with the same prospects, both with the same chance of success; one succeeded, the other failed. And if one of you young men especially were to ask me, “Do you think it would be a good thing for me to go a-gold-finding?” I would first say, “The temptations are greater than you can conceive, the hardships are greater than you could bear, the moral risk to your goodness, whatever of it you may have, is greater than you should incur.” If you were to say to me, “Whether would you wish that I should succeed or fail?” really I would be in doubt in my own mind, for I should be compelled to say to myself, “If he succeeds, he will succeed at the risk of what is good, pure, and true.” (Applause.) I don’t say at the *cost*, but at the *risk*. If he fails, he fails at the same risk. I shall now speak of another of our works—the lumber trade; and I wish you to understand that though my desire is to give you information, though my desire is to interest you, my

chief desire in speaking of the works of British Columbia is to remind you that they are great centres of population.

OUR LUMBER TRADE.—“Lumber” is a technical term used for timber such as you see in various building yards; there are beams, planks, boards, and deals. We call them there lumber. A lumber mill is simply this: a huge saw-mill with exquisite machinery, so carefully adjusted as to be capable of dealing with the heaviest logs with the least possible manual labour. We have two within eight miles of my own house—one belonging to an American company, and fitted with American machinery, the other English, both as to its ownership and machinery. When I go into those mills I hardly know which machinery to place first. The work that the lumber mill has to do is to turn the great trees of our forests into deals, boards, joists, and such-like. These huge trees are conveyed from what are called logging camps, which consist of five, ten, or even forty or fifty men. I know several such logging camps, some with seven or eight men and some with forty or fifty. Their duty is to fell the trees, clear them of their branches, cut them into suitable lengths, and deliver them in rafts at the lumber mill. They are then taken in and brought under the saws by the most exquisitely adjusted machinery. I have seen them enter at one end of the mill in large logs or trees, and turned out and delivered on shipboard almost as quickly as I could walk from one end of the mill to the other—some planed, some tongued and grooved, and some rough-sawn as they are delivered in a rough state at the docks here. I have seen as many as eleven ships waiting for their cargoes, and oftentimes the mills work day and night in order to supply cargoes to the waiting ships. Let me remind you that these lumber-mills are not merely a source of wealth, but they are also centres of population.

One other great work of British Columbia is our fisheries. I don't imagine I could find a term to express the limitless wealth of the fish we have without your suspecting me of exaggeration, and yet I have no desire to exaggerate, but, on the contrary, to keep within bounds. I have seen canoes go out at early morning by sixes, sevens, and eights, and come back by seven or eight o'clock as full of salmon as a sardine box would be full of sardines when you open it, and that with only two or three men to take the fish. You may purchase two or three salmon for a shilling. They are delivered to our fish-curing places, of which we have three or four on the Fraser river, and there they are dealt with after various fashions—salted and packed away in brine, both for home use and for exportation. split, stretched open by means of small skewers and smoked, and, lastly, put up fresh in tins,

something after the same fashion that the Australian meat is preserved. Now, with regard to this tinned salmon, I can speak from experience of it as an excellent article of food, sweet, good, and wholesome; and yet I fear it is not known in the English market. I have enquired for it in various parts of London, and never yet succeeded in finding any one who had even heard of it. Some tins of it were kindly placed at my disposal by the representative of one of our British Columbian houses, but as an article of commerce I fear it is unknown. How is this? I do not pretend of my own knowledge to be able to answer this question; but I give you an answer suggested to me, and by one who apparently spoke with authority: "I have been told that when these cases of tinned salmon come here they are sold to retail houses, they get into third party's hands, and they are at once labelled as the best Scotch salmon." At first I looked at this as a joke; but I felt at once it would be an injustice to British Columbia. "If we have got a good article let us have the credit of it, if a bad article let us bear the blame; but, at all events, let us see this British Columbia salmon." "Well," said my friend, "people will buy salmon from the other side of the Tweed, but if they thought it came from a river eight thousand miles away they would not care for it." (Laughter.) I say that is not fair towards British Columbia. Let those who are engaged in this trade, whether at home or abroad, see to this, that justice be done, and that the value of this most important branch of our trade be judged on its merits. They are cured in immense quantities; and let those who are making money out of it, at all events, see that British Columbia gets the merit which, I believe, she deserves. In addition to these fisheries, we have silver mines and copper mines in abundance. I should rather say we have silver, copper, and iron in abundance; and all we want is capital and labour in order to turn these into wealth-producing centres, almost, I imagine, to any extent. Our agricultural resources are great. The land there is really as rich as land can be, and you are not out of pocket in having to clear it, as is the case with those great Canadian forests that have to be cleared before you can bring the land under cultivation. We have our forests, and when they are cleared they, too, can be brought under cultivation. At present 160 acres of land can be obtained for £32, and the purchaser given four years to pay that £32, in instalments of £8. Then the land is absolutely his own, but it is subject to this condition: he must live on it, keep it, and work it himself. It is given on these easy terms to encourage settlers. I believe next June, when it is settled in what direction the railway

will enter British Columbia, a new land scheme even more favourable still will be opened up. If a man could come out to British Columbia with the intention of taking up farming land, either by purchase or by pre-emption, and bring sufficient money with him to keep out of debt for two or three years, I believe he would do very well. A man goes in with his wife and children and settles upon a piece of land, and he is able to get his crops in. By-and-by he finds himself very comfortably placed. He has poultry, he has a garden, orchards, fruits, and vegetables. Their climate is very much the same as ours, only a little better, and not so "muggy" as we have had it since I came home to England. By-and-by, there are other things which he needs. He needs tea and sugar, clothes for his children, and possibly medicine for his family. The farm won't produce these; so, even though he has no money, he goes to the nearest town and visits the store of the trader for them. The trader says, "All right; give me your order." He then begins a debt of £30 to £40, which, as times go on, will probably increase. The buyer has one or one and a-half per cent. to pay *per month*, when it has interest. By-and-by, the trader says he would like to have some security. He says, "I know you have got a nice farm," and so forth, and the trader gets a mortgage on all his belongings. Still, if a man be industrious and sober, he will be able to "turn the corner" and pay all the debt he has incurred. Just possibly, however, at the time when he ought to be getting his seed into the ground or gathering his harvest, imagine him laid by through any illness or any accident. Mind you, he cannot get help like a farmer at home can get labour; and so he may see his crops rot in the ground because he is not able to gather them, or his land lying fallow. Such a state of things as that would leave him in the lurch, and he would never be able to recover himself; and so in time, under the mortgage, the stock and everything is sold, and he "makes tracks," as we say, somewhere else. I would be very sorry to overdraw the picture, or to suggest that the trader deals hardly by the farmer. The trader knows he is risking his capital, and the farmer knows he is risking his stock in accepting credit. The traders know very well that the farmers have no ready money, but they know also that the farmer will turn out right in the end if he is only industrious and energetic. To succeed, a farmer ought to be able to bring with him sufficient money to prevent him thus incurring debts for the first two or three years. I have spoken of our gold mining, not so much as a source of occupation or wealth as a centre of population; of our lumber or timber trade, not so

much as a source of occupation or wealth as a centre of population, and so of our fisheries and our coal mines; and so now I speak of our agricultural settlements. If we have thousands of men digging for gold, surely it is our duty as a Christian nation to see that these men are not utterly deprived of the means of grace. Yet, my friends, at the same time they are so deprived. We have a church there and a parsonage house there, but, owing to unforeseen circumstances, there is no clergyman there. We had a man there for some years—a hard-working man, one who commended himself to all who knew him by his earnestness and self-denial in his work; but he was unfortunately struck with snow blindness, and was compelled to give up. We have never been able to supply his place; and if we had men we have not the means. With regard to our lumber mills, there are two, often employing as many as 500 hands. They have no means of grace, but a little school has been built, in which for a time we were able to carry on occasional services. It would be a great thing to be able to carry the services to the logging camps. Those men are favourable specimens of those who find occupation in British Columbia. They never allow any strong drink in their camps; their highest indulgence is a pipe of Tobacco. They will always welcome anyone who comes to see them, and they will specially welcome anyone who comes to do them good. As to our agricultural districts, if I tell you how a man places himself on a farm, you will see how a settlement grows up. A man comes into a place with a wife and one or two children. By-and-by, another comes in, and another. As it is a great advantage that they should be close together, very soon we find a little cluster of farmers. I could carry you in imagination some 70 miles up the Fraser river to a settlement from which a special requisition came to the Bishop, signed by nearly all the householders of that settlement, begging him to send them a resident pastor. I give you the very words of the requisition:—"We, the undersigned residents of Chilliwak, do humbly pray your lordship to consider the great necessity of a church in this settlement. When we consider the active means employed by clergymen of other denominations to visit the members of their churches here, we feel ourselves sadly neglected; an Episcopal service has never yet been held here. Should your lordship be pleased to erect a church in this settlement, an acre of land in a central position on the main road will be placed at your lordship's disposal. Our public school house could be used for the present. Hoping your lordship may be pleased to grant us a service even once a fortnight, your petitioners, as in duty bound, will ever pray." The Bishop has been unable to comply with this reasonable request.

He was compelled to say that he could not, and yet he ought not to let them and their children grow up without the means of grace; and he asks Christian England, wealthy England, not only to help him to do this work but other works as well. I could cross the river, again, and find you similar settlements and groups of one, two, or three farmers—groups which will be by-and-by made up into large settlements. Try and realise this for yourselves. I am speaking to you of settlements of Christian men and women and children, some of them as populous as many an English parish, with all its appliances for good—its means of grace, its church, its resident pastor, its schools, and all the other thousand influences for holiness. These are without any of those influences—no church, no Christian school, no resident pastor, no means of grace offered to them by the church at all. I feel that I shall be more likely to win your sympathy if I speak of that which comes within my own knowledge and my own experience, rather than from experience derived from books or reports; and what I have said is entirely what I know or have seen. And now as to my own hopes and aims. I hope to take with me, when I go back, two good earnest-minded men in holy orders, who will place themselves as earnest fellow-workers with me in the town of New Westminster. We have there two churches, a gaol, hospital, and penitentiary, the foundation of which has been laid since I came home, and my private letters tell me we may anticipate a lunatic asylum besides. Our work would be something after this fashion. We would establish a good boys' school, for in the whole mainland of British Columbia (a country larger than France) there is no church school for boys, north, south, east, or west. The growing-up lads are dependent, in the first place, on the Roman Catholic schools; in the second place upon the non-sectarian or Godless schools provided by the Legislature. I want to see a good central church school for boys established in New Westminster. The way we would work this would be that two of us would always be present in New Westminster to carry on our church and pastoral work and our boys' school; one of us would be *always* away up the river, down the river, in and out amongst these agricultural settlements, and amongst those lumber mills and logging camps of which I have spoken. On the first of a month I would go out on a tour through my district, and spend my time among these; I would then come back at the end of the month, and send one of my fellow-labourers out. On his return, I would send out No. 8, while we meanwhile carry on the work at home. So we would work round and round continually. To do that I first want two earnest-minded men.

I think perhaps I see a prospect of finding one of them, but I want assistance to maintain them, for "the labourer is worthy of his hire," and "they who preach the Gospel should live of the Gospel." Another aspect of our work is the work amongst the Indians. In the western portion of Canada are found great tribes of North American Indians—those Red Indians of whom Fenimore Cooper wrote so many years ago. We have only three missionaries amongst them, and we may well say, What are they amongst so many? Consider what the missionary has to do. He first makes himself thorough master of the Indian language. We have three ordained missionaries and two catechists; and you may judge of the work done when I say that many portions of the Holy Bible, Morning and Evening Prayer, the Psalms, and even many of the hymns that you sing here are as familiar to the Indians in their language as they are to you in your own mother tongue. Having done this, he gathers a little, but ever increasing circle of Indians round him, who express a willingness to become Christians, or at least a desire to know what "*Christian*" means, and to know what Holy Bible means and teaches. For months and years this little circle gather round the solitary missionary, living miles away from any of the great centres of civilisation. At length they say, "Well, we do believe that this Holy Bible is the Word of God; we do believe that it does bring to us a knowledge not only of what we ought to do in this life, but what we are to hope for in the life to come." They soon draw nearer and nearer to their teachers, until eventually they are admitted by Holy Baptism into the Church of Christ. This we do very patiently, very quietly, very cautiously. We don't urge them on, but rather keep them back, because we are anxious they should be well informed, that they should give some evidence of a new life, and that they should be free to make the sacrifice, because it is a sacrifice from a temporal point of view for these heathen to become Christians. We bear patiently with them still, until the Bishop goes up and admits them to the higher privileges of the Church. This is the work; and you may say, "What is the result of the work?" I might give to that question two answers. Of course, I don't shut my eyes, nor can you shut your eyes, to the fact that there is a great deal of scepticism, a great deal of infidelity, or perhaps I should say, rather, of *not believing* things (if there be a difference between infidelity and not believing), not only in the minds and words of men, but in the papers we read from time to time. I give you, then, this answer—That, whether we succeed or whether we fail in our missionary work,

this does not affect our duty to carry on the work. When our Lord Jesus Christ gave the command to go into all the world, and preach the Gospel to every creature, He did not say, "Go forth where you think you can succeed, and give it up if you do not seem to meet with success." He put no such limit to his command. Therefore, whether we succeed or whether we fail, we are bound to do God's work. But, thank God, we do succeed. When, in 1861, I first made a trip into the interior of the country, I visited one of the great centres of trade, one of the great centres of agriculture, one of the great centres of wealth; but we had no evangelist there, we had no mission work going on, and, going in and out amongst the Indian villages, I saw profligacies and abominations that I don't care to recall to my own thoughts. But, after an interval of a few years, when I went in my official capacity to lay the foundation-stone of the first Mission Church School, I saw purity where I had seen impurity, I saw temperance where I had seen intemperance,—I saw evidence that there was really a work going on for Godliness, for holiness, for purity, for right, for Christ—amongst the Indians of British Columbia; and as we can point to pure and holy lives, so can we tell of happy and triumphant death-beds. I have come here to ask you for help. We want your help; but I say, sincerely and unreservedly, I would rather win your sympathy than get help in money without that sympathy. I would rather that my words should leave a trace on the hearts of some, and that they should be able to say by-and-by, "Well, we did hear one missionary speak of the work, of which he himself knew, and he impressed upon us the idea that it was a true work, a real work, a good work for Christ and for the souls of men." (Applause.) And now, my last remark will be this: I ask you to accept my remarks as sincerely spoken. When a missionary comes home, and speaks of the hardships he has to undergo, of long journeys by land and long journeys by water, of difficulties, risks, and trials, we don't speak of these as in the way of complaining. If I have spoken of them or alluded to them, it is because I want you to take mine as a true, unvarnished statement of what our manner of life is there. But I do believe this—and, in speaking from my own heart, I am confident that I express the feelings of all, from the Bishop down—that it is not the burdens of what we have to do, it is not our journeyings, it is not our domestic difficulties—it is not those things that weigh us down. It is the work we leave undone. It is not what we do that is our weariness, and burden, and anxiety. It is what we see and feel that ought to be done, but which we are forced to leave undone; it is work that

lies at our hands, and yet to which, for want of help, we cannot give ourselves. These are the things that are our burden and anxiety, as, I suppose, they are the burden of every right-minded man, whether he be a missionary abroad, or called to work at home in crowded places like Liverpool. I now thank you for listening to me so patiently. (Applause.)

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 Miss Leicester.
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 Mrs. Robertson.
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 R. Brocklebank, Esq.
 Messrs. Holliday & Storrs.
 J. G. Morris, Esq.,
 And sundry Anonymous Friends.

Offertories after Sermons preached by Archdeacon Woods, at

Christ Church, Breeze Hill.....	27	0	11
St. Philip's, Hardman Street	10	12	1½
Neston Parish Church	11	1	2
Parkgate	4	4	6
St. Nicholas.....	18	1	10
St. Mary's, Wavertree	9	2	9½
St. Peter's, Rock Ferry.....	10	14	4
Woolton	25	0	0
St. Paul's, Tranmere.....	12	15	9½